

Rev. S. Hall Young, D.D. was born in Butler, Penna. September 12th, 1847. His father was Rev. Dr. Loyal Young, pastor for thirty-six years of the Butler Church. S. Hall Young graduated at Wooster University in 1875 and at Western Theological Seminary, Allegheny in 1878. He immediately took commission under the Home Mission Board for work in Alaska.

He arrived at Wrangell, Alaska, in July 1878, and remained in that work for ten years. In 1879 he erected and organized the first Presbyterian Church built in Alaska. He did the work of exploring and founding missions throughout all of that archipelago traversing over fifteen thousand miles by canoe, founding a training school, and establishing missions among all the principal tribes.

He successfully fought and conquered the superstition of witchcraft, the old medicine dances and persecutions, the making of native rum from molasses, and established the religion of Jesus Christ in their stead.

In 1888 he left Alaska in order to educate his children and had pastorates in the States until 1897. In that year, the year of the great Klondyke excitement, he was chosen to go back to Alaska and establish the work among the white miners. After a year of strenuous labor in the great new camp of Dawson he organized a Presbyterian church there on Easter Day, 1898. Being on Canadian ground he afterwards turned over that organization to the Canadian Presbyterian Church and took over from them the church of Skagway instead.

Coming east he aroused great interest in the churches and went back in 1899 with four other ministers establishing them at various towns in the interior of Alaska. Since that time he has been acting as General Missionary for Alaska, and has kept on the frontier following all the new stampedes and as far as possible establishing churches and missions in the new towns. Thus he has established missions at Eagle, Rampart, Nome, Teller, Council, Fairbanks, Cleary, Cordova, Iditarod, Flat City, Ruby and branch missions at other places. In order to do this work, he has had to travel long distances by steamboat, by canoe, with

dog sled and on foot traversing this wilderness and preaching the Gospel where it had never been heard before.

Last spring he had to go to Presbytery which met at Cordova. He was at Iditarod in the remote interior at the time. In order to attend that meeting he had to go with his dog team across three mountain ranges and two great valleys, five hundred and twenty miles from Iditarod to Seward, then taking the steamboat two hundred miles on to Cordova.

In addition to preaching the Gospel, Dr. Young has founded hospitals, reading rooms, and other institutions of like nature where practicable, ministering to the souls, minds and bodies of the miners. He is perhaps better known, and has wider influence than any other man in Alaska. He has made his appeals in person or by published letters to the church and, as far as it was possible, selected fitting men to carry on that great work. He has seen the white population of Alaska grow from less than two hundred to about fifty thousand and its material wealth advance in greater proportion.

He is east, on his usual mission of obtaining men, strong adaptable, resourceful ministers for the Alaska work and of arousing helpful interest in that great territory. He claims to be a younger man physically, with more zest and enjoyment of life than when he went to Alaska thirty-four years ago.

Salvath

1906

BIOGRAPHICAL SKETCH

OF

REV. SHELDON JACKSON, D.D., LL.D.

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The Rev. Sheldon Jackson, D.D. LL. D., has had a career remarkable for its devotion, romance, heroism and success.

For half a century he has been one of that noble band of pioneer missionaries who have carved Presbyteries out of the wilderness and erected Synods, before the foundations of Civil government were laid. Penetrating thousands of miles into the barbaric night of that great empire which lay between the Mississippi river and the Pacific, the Gulf of Mexico and the remotest habitation of man within the Arctic Zone, he has gathered hundreds of congregations and founded hundreds of churches on the Word of God.

For half a century he has been one of the prominent characters in the making of the "New West". When he entered upon his pioneer work beyond the Mississippi river in 1858, California was the only State west of the Missouri river. Kansas, Nebraska, the Dakotas, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Oregon and Washington were still territories.

Keeping pace with the new settlers pouring into the farming regions, camping with the pioneers who laid out new railway centers, scaling the mountains and penetrating the canyons with the prospector and the miner, he everywhere rallied around him the friends of order and religion, of schools and temperance, of Sabbath observance and good citizenship. While public sentiment was still plastic, he moulded it for civic righteousness and left his impress upon the western half of the United States.

Address of Rev. George L. Spining, D.D., placing in nomination Rev. Sheldon Jackson, D.D., for Moderator of the 109th General Assembly of the Presbyterian Church, May 20th, 1897.

His ancestry was of the best. The Hon. Samuel Jackson, his paternal grandfather, was at the beginning of the 19th century a wealthy merchant and capitalist in Montgomery County, New York; a member of the New York State Legislature in 1806, 1816, 1818, 1819 and 1825; a presidential elector; Lieutenant Colonel during the war of 1812 and in 1819 Colonel of the 188th Regiment of New York State Infantry; a member of the Committee at the inaugural celebration of the opening of the Erie Canal.

The Hon. Alexander Sheldon, his maternal grandfather, was a graduate of Yale University in 1787 and of the New York College of Physicians and Surgeons in 1812. He was a member of the New York State Legislature in 1800-1808, and in 1812; five years Speaker of the New York State Assembly (in 1804-1808 and in 1812); a Regent of the New York State University; County Judge of Montgomery County, N. Y.; a delegate to the Convention of 1821 for the revision of the New York State Constitution; and a successful physician for many years.

Mr. Samuel Clinton, father of Sheldon, graduated at the famous Rensselaer Polytechnic Institute, Troy, N. Y., in 1827, and was successively merchant, farmer and capitalist.

His mother, Delia (Sheldon) Jackson was a woman of more than ordinary force of character. Attractive in her personal appearance, devoted to her family and friends, sympathetic with the needy and consecrated in her life, she greatly endeared herself to a large circle of friends.

Sheldon Jackson was born at Minaville, Montgomery County, N. Y., May 18, 1834; attended the academies at Glens Falls, N. Y., (1848-9) Hayesville (1850 -51) and graduated at Union University, Schenectady, N. Y., in 1855. Uniting with the Presbyterian Church at Esperence, N. Y., October 1st, 1863, he entered upon a course of study for the Ministry and graduated at the Theological Seminary, Princeton, N. Y., April 27-28, 1858; he was licensed to preach the gospel by the Presbytery of Albany May 14, 1857, and ordained to the full work of the Ministry by the same Presbytery in session at Schenectady, N. Y., May 5th, 1858. During his vacation in the summer of 1856, he served as colporteur of the Presbyterian Board of Publication in the Counties of Montgomery and Schenectady, N. Y., and in the summer of 1857 as the

Agent of the American Systematic Society, addressing churches and holding conferences with pastors and others in the interests of scriptural liberality. December 7, 1857, he offered himself for appointment to the Presbyterian Board of Foreign Missions and December 28, 1857, was appointed missionary to the Choctaw Indians at Spencer Academy, Indian Territory, near the border line of Texas.

He was married May 18, 1858, to Miss Mary Voorhees, daughter of William and Helen Maria (Serviss) Voorhees of the town of Florida, Montgomery Co., N. Y. Four daughters have been born to them, two of whom are still living. One of the daughters is a member of the Washington (D. C.) Bar, and the other a member of The National Society of Fine Arts, Washington, D. C., The Society of Washington Artists and the Washington Water Color Club.

Dr. Jackson and his wife reached Spencer Academy, October 6, 1858. His health began to fail in that malarious climate and he resigned his position in the spring of 1859 to remove to Minnesota. Accepting a Commission from the Board of Domestic Missions, on a salary of \$300 a year, he located at La Crescent, Minn., and itinerated from Chippewa Falls, Wis., to Jackson, Minn., a distance of 370 miles, measured by the wagon roads (and there was none other at that time). He remained on that field four years, organizing a good church at La Crescent and fifteen other churches in neighboring villages.

On the 4th of August 1863, he was appointed by the U. S. Christian Commission to do religious work in the hospitals and camps of the "Army of the Cumberland" in southern Tennessee and northern Alabama. Three months later he was called home by sickness in his family.

March 12, 1864, a unanimous call from the Presbyterian Church and congregation of Rochester, Minn., was received by him to become associate pastor with Rev. George Ainslee. The call was accepted with the understanding that he was to have time for general missionary work outside of the congregation. This pastoral relation continued until January 28, 1869, when it was dissolved at his request.

During his stay at Rochester, Minn., in addition to his duties as pastor of the church and general missionary to the "regions beyond", he was Principal and Professor

of Higher Mathematics and Languages at the "Rochester Female Institute."

March 14, 1864, two days after his call to the pastorate at Rochester, a committee of the Synod of Minnesota had offered and urged upon him the superintendency of Presbyterian Missions in Minnesota. This call was declined.

During the ten years of mission work in southern Minnesota and Western Wisconsin, he organized 22 or more churches and laid the foundations of as many more.

The Rev. Russell B. Abbott, D.D., of Albert Lea, Minn., who was his contemporary in southern Minnesota in writing the History of Winona Presbytery, thus summarizes Dr. Jackson's work in Minnesota.

"Little of stature but earnest in spirit, like another Zaccheus, he was ever running ahead of the crowd, climbing a hill, scaling a mountain, following a valley, opening a schoolhouse, to see Jesus --- who he was, and what he would do for these far-away western people. He was constantly searching out the land, sowing beside all waters, organizing beside all railroads,--- and the whole region for twenty, thirty, forty miles or more, repeatedly traversed, usually of foot, our little circuit-walker often taking no horse, every neighborhood sought out, the gospel of ^{S.c.} Salvation preached with burning fervor in every town and hamlet, every Presbyterian discovered, and a church organized wherever two or three of the faith could be got together in the name of the Lord. Take a specimen brick from the House of his labors: On Sabbath morning he preached in the home church in La Crescent, in the evening at Hokah (7 miles) or Brownsville (17 miles); Monday he traveled to Houston (24 miles from Brownsville) and preached in the evening; Tuesday evening at Sheldon (9 miles); Wednesday evening at Rushford (12 miles); Thursday evening at Caledonia (24 miles); Friday he returned home, and on that day and Saturday chopped wood to last his wife another week. Then on Sabbath he began his circuit again, varying it from time to time, to carry the word of life to every dark corner.

If his circuit took him to Rochester, Minn., (which for a time he supplied every other Sabbath) it was a round trip of over 140 miles, if to Preston, Minn., of 120 miles; if to Black River Falls, Wis., 110 miles.

The recital of such a history recalls the marvels of the heroic age, when men

for the love of Christ would undergo any labor, or suffer any persecution, 'so they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.' What a new and living commentary it gives to the marching orders of the Christian ministry, 'Go ye into all the world, and preach the gospel to every creature.' Mr. Jackson seemed to think it meant just that. But what time could he have for the preparation of sermons? Go and try it once, my young brother, and you will see ! He never read that last command in the light of modern revision, 'Go into the largest congregations, and preach the grandest sermons you can write!' His head and his heart were full of the gospel, and its glowing truths were cast into orderly form for sermons while on his solitary journeys. His saddle was his study, or oftener his boots!"

His energy, executive ability and success in the establishment of churches in western Wisconsin and Minnesota, attracted to him the attention of the church at large.

The Presbytery of Southern Minnesota (September 27, 1869) recommended that he be made one of the Secretaries of Missions, and the Presbytery of Neosho, Kansas, instructed their commissioners to the General Assembly of the Presbyterian Church to urge his appointment as one of the Secretaries of the National Board of Domestic Missions.

The Treasury of the Board of Domestic Missions being empty and many of the missionaries dependent upon the Board being in great financial distress, the Synod of St. Paul in session September 28, 1868, recommended him to the Board of Missions as a suitable person to send through the Eastern Synods and Presbyteries to increase the contributions of the churches and relieve the Board of its pecuniary embarrassment. The recommendation was acted upon and he spent four months in successful work for the treasury of the Board.

October 3, 1868, the Synod of Iowa, North, recommended him to the Board of Missions for appointment as District Missionary for Northern and Western Iowa; but the request was refused by the Board of Missions.

The Presbyterians of Iowa, however, having learned that Mr. Jackson was willing

not only to undertake the work, but to undertake it without pledged salary, concluded to commission him themselves.

Accordingly in the spring of 1869, the Presbyteries of Des Moines (April 22-24) Missouri River (May 1st) and Fort Dodge (May 8), appointed the Rev. Sheldon Jackson, Superintendent of Presbyterian Missions for Northern and Western Iowa, Nebraska, Dakota, Idaho, Montana, Wyoming, and Utah "or as far as their jurisdiction extends" for his support and that of his workers, the Presbyteries were not to be held pecuniarily liable.

Presbyterial boundaries in those days on the frontier were not very accurately defined and these Presbyteries assumed jurisdiction over all the "region beyond" not claimed by some other Presbytery. Afterwards Colorado, New Mexico, Arizona, Eastern Nevada, Idaho and Alaska were added to the field. Mr. Jackson then had the Presbyterian oversight of all the west from Iowa to Nevada, from Mexico to Canada, which with the addition of Alaska comprised 1,736,829 square miles or about one half of the territorial area of the United States at that date.

The above action of the three Iowa Presbyteries made him the founder of Presbyterianism in Wyoming, Montana, Utah, Arizona and Alaska; and its chief promoter in Colorado and New Mexico.

In commemoration of this historic event the Synod of Iowa in 1904 appointed a committee to erect a tablet or suitable monument on Prospect Hill, Sioux City, Iowa, a site for the same being donated by the Mayor and Common Council.

To be nearer to his new field, he removed his family in the spring of 1869 from Rochester, Minn., to Council Bluffs, Iowa, and the following year (1870) to Denver, Colo.

Within one week after the action of the Presbyteries and before the last spike had been driven on the Pacific railways, he had sent at his own charge three ministers to occupy all the important villages on the Union Pacific railroad, between Iowa and central Utah, a distance of over 1,000 miles.

Within a month four "midders" from the theological seminaries were given fields covering from one to five counties each in Iowa and Nebraska.

In eight months ten new missionaries were at work in Iowa, Nebraska, Wyoming, Colorado and Utah. And in twelve months twenty-two churches were organized and the Presby-

tery of Colorado ordered by the General Assembly.

The work progressed so rapidly and aroused so much enthusiasm that the Board of Domestic Missions reconsidered its former action and during the summer of 1869 commissioned him and a number of the missionaries that he had placed in the field.

In ten years he occupied and organized churches in every strategic center of the Rocky Mountain region.

He brought into his service ministers and teachers willing, like himself to make sacrifices and to endure hardships. And when the small stipends received by the missionaries from the Mission Board and from their own field were insufficient to support them he raised tens of thousands of dollars from personal friends and Eastern Christians for their relief. Probably four fifths of the missionaries under his care were thus helped. He also raised thousands of dollars to assist frontier settlements in the erection of their humble churches. Among the Pueblos, Moquis, and Pimas of New Mexico and Arizona and the Thlingets and Eskimos of Alaska he raised nearly all the money needed for the erection of their first mission buildings.

When in 1869, Mr. Jackson became Superintendent of Presbyterian Missions for the Rocky Mountain Territories he found within his field all the Mormons, nearly all the Mexicans, and the larger part of the Indian population of the United States. He early realized that the only effective method of reaching them with the gospel, was to commence with the children and through Christian schools lead the rising generation into Christianity. To accomplish this, he at once commenced a campaign to secure a national organization of Presbyterian women, auxiliary to the Board of Home Missions, whose special work should be the organization and maintenance of Christian schools among the exceptional populations of the United States.

After eight years of agitation his efforts were rewarded on December 12, 1878; when the Woman's Board of Home Missions was organized. In 1905 this Board reported 183 mission schools with nearly 11,371 pupils. They employ 486 teachers and raised \$459,436.48. During the twenty-five years of the existence of the society they have raised for home missions \$6,785,867.

In March 1872, Mr. Jackson established and for ten years conducted the "Rocky

Mountain Presbyterian", a monthly illustrated paper devoted to the work under his care. In 1872 (Oct. 7) he was offered a special financial agency in the interests of Lincoln University located at Oxford, Pa., which was declined; in 1879 and again in 1880 he was commissioned by the General Government to collect Indian children from the Pueblo, Apache, Pima and Papago tribes of New Mexico and Arizona and bring them to the Indian Training Schools at Carlisle, Pa., and Hampton, Va.

The later period of Dr. Jackson's career and that with which his name will be identified in the minds of this and succeeding generations, is devoted to Alaska.

In 1877, having been sent by the Board of Missions to investigate conditions and to plant churches in eastern Oregon and Washington, he found the opportunity to visit Alaska. From this visit, his first to that out of the way region, he began to lay the foundations of the later work in education and religion. He was the first ordained missionary to visit Alaska and he at once located a teacher, Mrs A. R. McFarland at Fort Wrangell.

Dr. Jackson's mind comprehended the needs of that great and neglected country at first glance. The natives under the flag of the most enlightened nation were perishing in the practice of degrading customs and superstitions. Congress had not provided that the laws of the United States should be extended over its population. A revenue was collected from the fur seal islands and a monthly mail was carried to Fort Wrangell and Sitka. All else was left to the chances of the unregulated trade and enterprise of private citizens. Mr. Jackson saw the part the church and the civil government must perform in their elevation and applied himself with skill and assiduity to the task. His church under his lead from 1877 to 1885 rapidly established schools and churches in the southeast and the natives quickly responded to these efforts.

In 1879, Pres. Hayes through the secretary of the Interior, requested the Rev. Henry Kendall, D. D., and the Rev. Sheldon Jackson, D. D., on their proposed visit to Alaska to make a special report to the Government on the native tribes of the southeast as a basis for legislation. This report was made in the following winter.

In 1882, having donated his paper, "The Rocky Mountain Presbyterian", to the Board of Home Missions, he went to New York as its editor. With the change of loca-

tion, its name was changed to the "presbyterian Home Missionary". At the end of three years he resigned the editorship to return to frontier missionary work in the West.

In 1863, he established the first canoe mail service in Alaska. At that time the Presbyterian Mission Board was proposing to discontinue the mission stations at Jackson and Haines because the Board could not communicate with their missionaries. To save the missions, Mr. Jackson secured from the Government the establishment of mail routes to both of these places and took the contract of carrying the mails, employing mission Indians to do the work.

After his first visit (1877) he commenced an agitation to arouse public sentiment in the matter of government, which bore fruit in 1884, when Senator Benjamin Harrison was a chairman of the Senate Committee on territories. He through the influence of Dr. Jackson led in the enactment of a law giving limited territorial government to Alaska, including the establishment of public schools.

April 11, 1885, Dr. Jackson was appointed by the U. S. Government, General Agent of Education in Alaska, which position he still holds.

As far as the limited appropriations would permit, the most important localities for the establishment of schools were selected, regulations provided and Dr. Jackson with his usual promptness was on his way with supplies and teachers and where needed, with material for erecting the necessary buildings. Feeling the inadequacy of the government aid to accomplish all that should be done, he appealed to the Christian denominations for assistance Presbyterian, Catholic, Baptist, Congregational, Episcopalian, Methodist, and Moravian. At his instance, a conference was held in New York City, January 1880, and the region was divided between the churches so as to avoid any conflict of interest.

In 1887 he founded the Alaskan Society of Natural History.

In 1891 and 1892 he commenced the introduction into Alaska of domesticated reindeer from Siberia, an enterprise designed to rescue the Eskimos from extinction as a people. They and their ancestors for many generations had lived upon the whale, the walrus and the seals that visited their coasts, but the American whalers had so persistently hunted the whale and the walrus, that the supply had greatly lessened, and

the furnishing of the natives with breech loading fire arms had so largely destroyed the caribou and other game on land, that the inhabitants were in danger of starvation.

To provide a new food supply, Dr. Jackson, at first with help from friends, and afterwards by a small appropriation from Congress, introduced into Alaska the domesticated reindeer of Siberia. Picked young Eskimos are now being trained to the care and management of the reindeer and are leaving the precarious life of the hunter and fishermen for that of owners of herds. The reindeer brought from Siberia have doubled in number every three years. Nearly three thousand fawns were born in 1905 and the herd now numbers 10,240.

Early in its history this enterprise demonstrated its practicability. In the fall of 1897 eight American whaling vessels having been caught in the Arctic ice near Point Barrow, Alaska, without sufficient provisions for wintering, Dr. Jackson was invited by President McKinley to attend a cabinet meeting and confer as to the best method of sending relief. At his suggestion, officers of the Revenue Cutter Service were detailed to proceed to Alaska, to take the reindeer herds at Point Rodney and Cape Prince of Wales, to drive them north a thousand miles to Point Barrow, (five degrees north of the Arctic Circle), to slaughter the reindeer and to issue the flesh as rations to the whalers. This was successfully done.

A few days after this cabinet meeting, telegraphic despatches to the President from the Boards of Trade in San Francisco, Portland, Tacoma and Seattle, represented that the American miners in the valley of the Yukon, Alaska, were in danger of starvation. Congress at once voted a relief fund of \$200,000 of which \$40,000 was set apart for the purpose of procuring reindeer from Lapland, Norway, taking them to Alaska, by means of them transporting provisions from southeast Alaska to the Yukon, and at the end of the journey the reindeer teams were to be slaughtered for food.

On the 18th of December, Congress made the above appropriation and on the 23rd, the Secretary of War appointed Dr. Jackson, with Lieut. D. B. Devore, U.S.A., as disbursing officer, to proceed with all haste to Lapland, to procure 500 reindeer trained to harness with the necessary sleds, harness and experienced reindeer drivers, and to bring them to the United States. On Christmas morning, these government agents sailed from

New York reaching London New Year's Eve. Leaving Lieut. Devore in England to charter a steamship Dr. Jackson started on Monday, January 3, for Lapland, reaching Hammerfest, five degrees north of the Arctic Circle, January 12, 1898. Proceeding inland to the head of Alton Fiord he made headquarters at Bosekop. With William A. Kjellman as his assistant he secured a band of picked men who were sent into the interior of Lapland to procure the reindeer and the men to accompany them.

The journeys of these men covered 3000 miles of reindeer travel amid the storms and darkness of an Arctic winter. Within one month from the time Congress had voted the appropriation, Dr. Jackson had crossed the ocean, penetrated Arctic Lapland and purchased 500 reindeer, 418 sleds, and 511 sets of harness and had secured 158 Lapp drivers with their wives and children. During the collection of the reindeer, Lieut. Devore had chartered a steamer which reached Bosekop February 2d. At 4 o'clock A.M. February 4th, it sailed with his load of reindeer and emigrants for New York, arriving February 28th. At New York it was learned that the danger of starvation in the Yukon valley had passed and that the reindeer were not needed. The herd was sent from New York to Alaska.

In 1896, Dr. Jackson was appointed by Hon. James Sheakley, Governor of Alaska, to represent that territory at an International Exposition held in the City of Mexico, but he was unable to attend.

In the spring of 1897 he was appointed by the Secretary of Agriculture to visit and report on the agricultural possibilities of the Yukon valley, Alaska.

In 1899, feeling the need of a communication more frequent than once a year with his schools above the Arctic Circle, ^{Dr. Jackson} he secured from the Post Office Department the establishment of the first reindeer Post Office routes in America.

The remoteness and inaccessibility of much of Dr. Jackson's work in Alaska will be better appreciated when the statement is made that each season from 1890 to the present he has chartered one or more vessels for transporting teachers, supplies and building material to the various schools; himself in his annual inspection of the schools, has been indebted to the U. S. Treasury Department for the privilege of traveling on the Revenue Cutter, no other vessel visiting the places he needed to reach. His most

western school is at St. Lawrence Island, Bering Sea, from 11 to 12 degrees west of Honolulu, and the most northern at Barrow, 5 degrees north of the Arctic Circle (71 degrees, 23 minutes).

The Rev. Henry M. Field, D. D., for many years editor of the New York Evangelist and author of a series of books of extensive travel, after a visit to Alaska, thus refers to Dr. Jackson's work in that vast northland:

"When church spires rise out of the primeval forest, and the sound of the church-going bell is heard over these woods and waters; then will the historian of that day seek among the graves of the fathers to find to whom Alaska owes its schools and churches, and no name will be held in more grateful remembrance than that of Sheldon Jackson." (1)

Dr Jackson's forceful and concise mode of stating facts connected with his work has brought him into general notice, and few men have spoken to a greater number of audiences. From 1869 to 1898, he delivered between 3000 and 4000 addresses, was a Commissioner to the General Assemblies of the Presbyterian Church at Rochester, N. Y., 1860; Pittsburg, Pa. 1895; Cincinnati, Ohio, 1867; Philadelphia, Pa., 1870; Madison, Wis., 1880; Winona Lake, Ind., 1897 and 1898.

He was moderator of the Synod of Saint Paul, 1866; of the Synod of Colorado, 1871; and of the General Assembly, 1897. He was stated clerk of the Presbyteries of Chippewa, 1863-1864; of Southern Minnesota, 1865-1869; of the Synod of Colorado, 1872-1881; and of the Presbytery of Alaska, 1884-1893. He organized the first Presbyterian churches in Wyoming, Montana, Utah, Arizona, and Alaska; he assisted in the organization of the Synods of St. Paul in 1860; Colorado, 1871; and Washington in 1890, and of the Presbyteries of Chippewa (Reorganization) in 1859, Southern Minnesota, 1865, Colorado, 1870, Wyoming, 1871, Montana, 1872, Utah, 1874 and Alaska, 1884, having previously organized the larger number of the churches composing these Presbyteries.

He was a delegate to the Seventh General Council of the Alliance of the Reformed Churches holding the Presbyterian system, Washington, D.C., 1899, but was unable to attend.

(1) "Our Western Archipelago" pub.by Scribner & Co., New York, 1895, pp.149-150.

April 24, 1872, he represented the Synod of Colorado in connection with the semi-Centenary Memorial Services of Dr. Charles Hodge, professor at Princeton Theological Seminary.

While Dr. Jackson was a missionary of the Presbyterian Church from 1858 to 1885, and the United States General Agent of Education in Alaska from 1885 to the present (1906), he has been repeatedly called upon for special services, both by the Church and the United States Government. He has been a member of the Executive committee of the International Sunday School Association since 1887; (in 1893, he was appointed an Advisory member of the Religious Congress in connection with the Columbian Exposition at Chicago). He furnished an exhibit of Alaska ethnology at each of the national expositions from the Cotton Centennial Exposition at New Orleans in 1885 to the Lewis and Clark Exposition at Portland in 1905, receiving diplomas and medals for the same.

He was editor and proprietor from 1887-1894 of the "North Star," an illustrated monthly missionary paper printed at Sitka, Alaska.

He founded with the assistance of others the Westminster College at Salt Lake City, a Presbyterian institution formerly known as the Sheldon Jackson College.

In 1880 he donated to the Museum of Princeton (N. J.) Theological Seminary a valuable ethnological collection which he had made among the native races of the Rocky Mountain Territories. This collection with the approval of the trustees of the Seminary was afterwards transferred to the University of Princeton.

In 1880 he published a book entitled "Alaska, Missions on the North Pacific Coast"; in 1872, he made an address before the Department of Superintendence of the National Educational Association on "Neglect of Education in Alaska", which was published by the U. S. Bureau of Education and 70,000 copies called for and sent out; later he published a "Hand Book on Alaska Missions," which has passed through several editions; since 1881, he has made 20 annual reports on "Education in Alaska" and since 1890, fifteen annual reports on the Introduction of Domestic Reindeer into Alaska, both of these being publications of the U. S. Congress; in 1899 he was a member of the "Advisory Council" in the editing of "The World's Best Orations" (11 vols.) and in 1900 of the World's Best Essays (10 vols.); in 1906 he is preparing a book on the "History of Christian Missions in Alaska," embodying the work of the Protestant, Roman and Greek

Catholic Churches.

He is also gathering the material for a history of the "Evolution of the Woman's Board of Home Missions of the Presbyterian Church."

He has at one time or another been a member of forty or more religious, philanthropic, historical or scientific societies.

The degree of Doctor of Divinity was conferred upon him by Hanover College, Hanover, Indiana, in 1874, and that of Doctor of Laws by Union College, Schenectady, N.Y., and by Richmond College, Richmond, Ohio, in 1897.

In the prosecution of his work from 1869 to 1903, he traveled from 17,000 to 30,000 miles a year on foot and horse-back, by buckboard and Army ambulance, by stage and railway, by steamship and canoe, by United States Revenue Cutters and Naval vessels.

In 1876, he went by stage from Colorado through New Mexico, Arizona and California to the Pacific Coast, and in 1877 from Utah through Idaho to Portland, Oregon.

Between 1890 and 1900 while purchasing reindeer from the wild Tchutchees, Koriaks and Kamchadales of Asia, he made thirty-two trips to northeastern Siberia, eight of which were north of the Arctic Circle, and one was from Petropavlovsk, the capital of Kamchatka north along the Asiatic Coast to Bering Straits. These trips with but one exception were made on a U. S. Revenue Cutter. During the summers of 1890, 1891, 1892, 1894 and 1896, he made trips to Point Barrow, the most northern settlement on the continent, five degrees north of the Arctic Circle.

Each of his trips to Montana covered 1,500 miles, those into Arizona 2,000 miles by stage. Each of his twenty-six journeys to Alaska covered from 17,000 to 20,000 miles. In the prosecution of his work for humanity during the last half century he has traveled approximately one million miles.

Journeying in those days he found far less comfort than is now enjoyed in the same region; railroad building advanced slowly, in several instances he traveled as he could, by stage, making continuous trips of six days and nights; or on horse-back, as in his Minnesota and Wisconsin experiences from 1859 to 1869, he was often overtaken by blinding snowstorms; or compelled to wade into the partly frozen streams and break the ice on the banks of the river before his horse could cross; or in a Mexican

ox cart, in which one single journey in March 1877, occupied him ten days; or imperiled by losing the trail on the prairie or mountain; or during the years from 1869 to 1880 crossing snow-faced avalanches where others perished just before or after his passing; or among the trackless mountains of Arizona, far from food or water; or shut in by prairie fires, which swept wildly around him, or fleeing before the roaring flames, leaping from pine to pine along the mountain side; or, perhaps a long summer day with his rifle resting on his knee amid the dangers of the savage Sioux; or in passing the mountain summit at an altitude of 13,000 feet, in which both ascent and descent were beset with extremest perils -- passing craigs or steppes of ice or snow where a single misstep would have been death, or where below the tree line the floundering over falling timbers and the crossing of streams filled with ice rendered passage next to impossible; or on canoe trips of hundreds of miles along the stormy sea coasts of Alaska; or from 1890 to 1903 amid the eternal ice floes of the Arctic Ocean where whaling vessels were crushed in the ice or wrecked every season.

His narrow escapes are among the marvels of personal experience; five times the stage was robbed just before or after he passed over the route; once there was only the motion of a finger between him and death as a half dozen revolvers were pointed at him; once he escaped scalping by Apaches on the war path only by a few hours; again he went unharmed when his steamer on the upper Missouri was fired into by hostile Indians; again a fanatical papal mob threatening his life; and was once delivered from prison where he had been thrust for the gospel's sake. (1)

Touching incidents from Dr. Jackson's experiences could be rehearsed as some awaking soul sought his council, found light and entered upon a new life, or as he was called to administer the consolations of the gospel to a dying miner or other settler, far from church privileges and from the tender ministrations of home.

(1) Hon. John Eaton in Review of Reviews, June 1896.

As the result of the work which he and his pioneer associates commenced in the spring of 1859 and others have carried on to the present time (1905) in the nine states and territories comprising Western Wisconsin, Southern Minnesota, Western Iowa, Nebraska, Colorado, Wyoming, Montana, Southern Idaho, Utah, Arkansas, New Mexico, and Alaska, there have been organized six synods, as presbyteries, 739 churches, with 79,961 communicants. Into these churches since 1859 have been received 120,153 members on confession of their faith. And by these churches since 1869 has been contributed for missionary and religious purposes the sum of \$16,379,126.

*Probably written between 1877 and 1893
Told many times through the Alaska
Board of Education*

EARLY DAYS IN ALASKA

Perm.

By Mrs. A. R. McFarland, first missionary to Alaska

Great changes have come to Alaska since the first missionary landed at Fort Wrangel, August 10, 1877. All seemed to her dark, desolate and discouraging. Yet her heart was cheered and strengthened at once as she met the people to whom she had gone to carry the Gospel, even before the steamer could come to the wharf (by reason of low tide.) Many of the natives came out in their canoes to look at the "white woman teacher" who had come to tell them about the Sah-a-lee, Tyer, (the great God.) At once her heart went out to these poor, ignorant, superstitious people, and she was overwhelmed with the thought that, though Alaska had been part of the United States for ten years, the Church of Christ for ten years had been asleep to the fact that here were 32,000 souls belonging to our own United States. She found a little school in the village taught by a Christian Indian called Philip, from British Columbia. He had been sent to Fort Wrangel to cut wood for the Government, his Christian heart went out to these poor people. It was very touching to see his efforts to teach these people when he knew so little himself. He said, "We teach little school all the week and make a little preach on Sunday." He wanted to turn this all over to the missionary. She said, "No, we will combine our work." She arranged to take charge of the school in the forenoon. Philip and Mrs. Dickinson (the missionaries' interpreter) attending as scholars. Then Philip would take the school in the afternoon, while the missionary would go to the village and visit the people in their homes and look after other outside work. The school increased in numbers rapidly. It was soon apparent that a larger room was required. Through the kindness of Mr. Vanderbilt, a gentleman from Portland, Oregon, who had a trading store there, a large room was secured. It had been built for a dance house, by the miners. The school prospered, and the work generally was very interesting and even encouraging. All ages and sizes attended the school - from the old grey-haired Chiefs to babes at the mother's breast. But there soon came a time when the miners from the interior

began coming down the river. (Fort Wrangel is situated at the mouth of the Stikeen River), and was the place where the miners from the Eassear country - in British Columbia - came to winter. There were several hundred white men there that winter. Soon after their coming the missionary received a note from one of them, saying the white men now wanted the room now used for a school room for the purpose for which it was erected, and would she please vacate at once. Now the question was, where could there be another room secured? In a short time an old log house was found, belonging to a white man, for which he asked the modest sum of \$20 per month. It was a miserable, tumbled down, old place, with no floor in it, and only one small window, so, of course, was drark and gloomy. The only way of heating it was with an old cooking stove that had been set out as useless. That was a winter of many sad experiences, and severe trials, but the school was kept open and regular Sabbath services were held every Sabbath. While there were many respectable men among the miners, there were, also, many who even seemed to have lost all self-respect and of course cared not for the improvement of the natives, and when I tell you we had no law of any kind - but all the whiskey that was desired - you can, perhaps, understand in what kind of a town Wrangel was that winter, better than I can tell you. All this made trying and discouraging work. Such surroundings had a dreadful influence on the natives. Many of them claimed that the white people were all alike, and it was hard to convince them that any person would come and live among them with the sole desire of doing them good. They were told that the missionaries only went because they would get lots of money for it.

The missionary's heart was sad and cast down as she thought of the conditions of the people and their surroundings and the difficulties to be overcome. After much thought, and many prayers to be directed what to do, the idea of a protectorate of some kind for the young girls presented its self. A place where they could have Christian influence as thrown around them, where they could be kept from the dreadful temptations that were continually presented to them. This idea took such a hold on her that she felt that unless she could do this she might as well

give it all up and go home. Then, she began writing to the Woman's Board and to many persons she knew would be interested and, was going to say, could understand the need, but no, no person, unless they were really there and saw for themselves, could understand the condition of things and how hard it was for these poor girls, who had so little, and loved display and pretty things so much, to resist the temptation when they were offered money. She knew a steamboat captain who took out a handful of silver and offered it to one of the school girls if she would come and stay on his ship when he was in port. (Don't use things like the above if you think it best not to do so.) This is only a sample of many things of the kind, but such thing will help you to understand why the missionary was so anxious about it, and why she rejoiced so much when the word came that the women had the matter in hand and were working it up, but she felt it would take time for all this and that she must move at once in the matter. Mr. Vanderbilt (who we referred to before) came again to our aid, and we were able to rent a large building in the garrison, which had been the "Military Hospital" when the United States soldiers had been there. Mrs. Dickinson, the interpreter, brought in a woman with a little girl, thirteen years old. She was about to start up the river to make money to buy muck-a-muck (food) for the winter. After much persuasion she consented to leave the child with the missionary, two other girls had been rescued from a similar fate, so "The Home" was really under way.

A few days later Rev. Mr. Crosby, of Fort Simpson, sent Tillie Paul (whom you all know) to enter the Home. She had been a pupil in the school from the beginning and was about thirteen years old, but her old uncle, with whom she lived, has sold her to a Fort Simpson man, forty years old, for his wife. She had been carried off from Wrangel without the knowledge of the missionary. When the canoe arrived at Fort Simpson, Tillie sent for Mr. Crosby and begged him to protect her. He took her to his house. When the Home was opened at Fort Wrangell the missionary wrote to

him. He immediately sent Tillie up there, where she remained until after her marriage to Louie Paul, a Christian Indian, of the Tongas tribe, who came to Fort Wrangel to enter the school there. They were commissioned to the Chilkat Indians. They did good work there, but were not very happy. The Tongas Indians had been long begging for teachers and missionaries. Louie felt that they should have been sent to his people, which was afterwards done. The work was very successful there, so much so that the Board decided they must have a building erected, and white missionaries sent to aid in this matter. Mr. and Mrs. Saxman were sent, but Mr. Saxman did not feel that they were at the best point for the buildings to be put up. Mr. Saxman, Louie and a crew of Indians concluded to go and look for a better site. They went off happy and cheerful, but the news soon came back that they had been lost in a storm. This was a sad shock to the two poor wives left behind. Poor Tillie was left with two little boys. The shock and grief caused premature birth to a third one. Afterwards Tillie was transferred to Sitka, where she labored faithfully for several years in different kinds of work, principally in interpreting, in which she was very efficient. Mrs. Saxman went back to her home in Pennsylvania, taking Tillie's oldest boy with her. I presume you know he was named for Dr. Kendall; but she was not satisfied after going back and asked the Board to send her to Alaska, in any work she might be able to do. She was sent to Sitka, where she has been a faithful worker for several years. Tillie sent Kendall to Carlisle school as soon as she had an opportunity. He graduated a short time ago. I was told by a person, who I think knew, that "Kendall was the youngest and brightest boy that had ever graduated at Carlisle;" he also said he had heard that the boy had a great desire to study medicine, so he might be of use to his own people in that way, but I do not know if any arrangement had been made for him to do so. I also heard that Tillie had either sent or was going to send her two other boys there. No doubt you know. Tillie is doing missionary work now in Wrangel, and is interpreter for the minister there.

Now to go back to the "Home" work at Wrangel. It prospered greatly.

The house was soon filled, but it was a hard struggle, no provision had yet been made for caring for these children. Indeed, as I look back to that time I hardly know how we did exist. I assure you it was often on very short allowances, but great efforts were put forth at both ends of the line and it was not long until Christian women at home became interested in helping to save those poor girls in that far away part of our own land. Help came from all directions for a building, and for the support of the Home. It would be hard to make you understand the joy that filled the hearts of workers when this news was received from the East; and when they saw the walls of the Home begin to raise there was a continual song in their hearts of praise and thanksgiving that the Lord was answering prayer and smiling upon the efforts made for saving souls in Alaska, and when the building was finished, and all felt the work was an established fact, that now there would be room where all willing to come and where all who were found in danger could be cared for. It would be hard to describe to you what all this meant to the work and to Alaska's future, for it has always seemed that these "mission homes" did more for the civilizing and Christianizing of Alaska than any other department of work put forth. Of course, the preaching of the Word is the power of God unto Salvation in saving souls, but in such countries as this, and among such people, it, to our mind, requires a different kind of work to lead up to this. One could not be successful without the other.

Hector Alge
man
(Mrs. McFarland)
7/11/18

LESSON 10

Lesson Material: Acts 8: 26-40
Primary Scripture: Acts 8: 35

For the Leader's Talk

Apply the Ethiopian's reply to Philip's question to the call of the mission field today. Let the call for missionary work in every individual's life be revealed. Philip was resourceful in making the best of conditions as he found them. What missionary could succeed without this same quality? One way we have of sharing Philip's work when he "preached unto him Jesus" - Acts 8:35 - is through our contributions. Is this the only way?

Amanda R. McFarland lived a long, eventful life as a missionary in the frontiers of the Home Mission field. The story of her work in Alaska is one of heroism, resourcefulness and good judgment. This work, the very first by a white missionary in the territory was begun in Fort Wrangell, Alaska in 1877.

Providentially, she reported herself ready to undertake the perilous mission after many appeals had come from the district whose call

as a missionary field was not the number of its people but their desperate condition. Lack of funds had long prevented the Board of Missions from giving a favorable response to these appeals.

When Mrs. McFarland, accompanied by Dr. Sheldon Jackson, arrived in Fort Wrangell, she found that her field had been slightly prepared by the humble volunteer services of native converts from British Columbia. In 1876, Phillip MacKay, with some of his friends, came to Fort Wrangell to cut wood. Seeing the degradation of the natives he remained to teach them the "Way of Life." The result of his winter's work as teacher and preacher was the conversion of forty of the natives.

Taking this outpost, where the heroic Phillip had begun a work for God, Mrs. McFarland took up her duties with great earnestness. Possessed of unusual courage, good judgment, a fine constitution, a strong missionary spirit, and the training of an eventful life on the frontier, she was able to assume responsibilities and overcome perplexities that would have appalled most people.

Dr. Jackson, leaving the heroic missionary alone in that wilderness - the only Christian white woman in the territory - returned to the States to

five
 Will Presbyterians for missions for Alaska. The first reaction he received was criticism. "What[?] was the cry," did you leave Mrs. McFarland up there alone among all those heathen?"

"Yes," was the reply, "I did. She has neither books, nor school-house, nor friends; only a few converted but uninstructed Indians and a great many heathen about her. Now what will you do for her?"

The response to this was so enthusiastic that in a few months Mrs. McFarland was able to move her school from the temporary quarters in the dance hall to her own rooms. Later she opened a second school some distance up the beach for the natives who were too timid to enter the town.

Alaska, when Mrs. McFarland went there, was without authority except that vested in a collector of customs and a few deputies. The Army had been withdrawn. Camp followers had taken from the natives the restraint of the traditional standards of their own code and had left them with the evils of another civilization. Added to this was the distress resulting from witchcraft and superstition. To make matters worse there was a large winter *of miners* population in Fort Wrangell. These white men were out of sympathy with Christian work and attempted to thwart their own country woman in many of her undertakings.

This situation neither frightened nor discouraged the brave woman who had travelled so many miles to "Carry the good news". Analyzing her problem, she set about at once to secure the sanction of popular opinion to the appointment of a policeman, who, in a land without law, order, or government, could have some show of authority. She presided at a constitutional convention where rules were drawn up to which all the natives present assented.

All the perplexities - political, religious, physical and moral - of the native population were brought to her for solution. In trouble about property, she was the judge, lawyer, and jury; feuds among the clans were reconciled by her and sometimes at the risk of her own life she prevented the torture of those accused of witchcraft.

All these duties were in addition to her own work as teacher and preacher to children and adults and as mother and counsellor to the girls and women of the locality whose need of her was so urgent.

She remained with these people for twenty years enduring so many hardships and privations. It was a great grief to her when her health failed and she was obliged to leave the people to whom she had become so much attached. Her retirement marked the end of forty years devoted to the service of Home Missions.

FOR DISCUSSION

How did the United States come in possession of Alaska? ²⁰ In our ownership the only thing that makes us responsible for the welfare of the people? How ^{was} were Philip's missionary field in Acts 8 like Mrs. McFarland's. ⁸

Who was Dr. Sheldon Jackson? Why did he accompany Mrs. McFarland into the new field? What would have become of Phillip MacKay's work if Mrs. McFarland had not come? [?] What was the importance of strong leadership in this land?

Supplementary material: "Alaska" (free); "Bird's-Eye Views" (free);

"Called to Build" (free); "A Parson's Strange Adventures with Men of Many Kinds" (.05); "Rainbow Series - Alaska" (.05); "Sheldon Jackson School" (.05).